UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of Truth.
—J. R. Lowell.

All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts.—Buddha.

Do good in thought—
Some future day
'Twill ripen into speech,
And words are seeds
That grow to deeds,
None know how far they reach.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.—Marcus Aurelius Antoninus.

Will Dr. Torrey oblige us with the name of one Unitarian of standing who denies the Divinity of Christ? Can it be that this self-styled scholar is ignorant of the meaning of the commoner theological terms?—Rev. H. C. Walker (Congregationalist).

To put more faith
In lies and hate
Than truth and love,
Is the true Atheism.
—J. R. Lowell.

I have made up my mind that, if there is a God, He will be merciful to the merciful.
Upon that rock I stand.
That he will not torture the forgiving.
Upon that rock I stand.
That every man should be true to himself, and that there is no world, no star in which honesty is a crime.
Upon that rock I stand.
The honest man, the good woman, the happy child, have nothing to fear either in this world or the world to come.
Upon that rock I stand. —Ingersoll

Christianity, understood as the personal religion of Jesus Christ, stands clear of all the perishable elements, and realises the true relation between man and God.—James Martineau.

Our Work Not Yet Done.

You hear of some new heresy trial, and you say, "Yes, there it is again: all the world is getting liberal." We meet somebody who tells us that his minister is preaching practical Unitarianism; and we say, "All we have to do is to sit still: the work is started, and it is going on on its own account." My friends, these influences we speak of are just little local eddies in the main current. Go south; go to the south-west. Two thirds of this country is as dark in many of these matters, and would understand as little what a Unitarian is, or what a Unitarian means, as would the people in Central Africa. And yet we think our work is done! It is not begun yet.

—M. J. SAVAGE (New York).

Ruskin's Confession of Faith and Covenant.

I trust in the Living God, Father, Almighty Maker of heaven and earth, and of all things and creatures, visible and invisible.

I trust in the kindness of his Law, and the goodness of his work.

And I will strive to love him and keep his law and do his work while I live.

I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, the joy of its love.

And I will strive to love my neighbour as myself, and even when I cannot, will act as if I did.

I will labour, with such strength and opportunity as God gives me, for my own daily bread; and all that my hands find to do I will do with all my might.

I will not deceive nor cause to be deceived any human being for my gain or pleasure, nor hurt, nor cause to be hurt any human being for gain or pleasure, nor rob, nor cause to be robbed any human being for my gain or pleasure.

An Open Letter for Open Minds.

By the REV. A. H. DOLPHIN, A.C.P.

Dear Friends,—Judging by the number of those who have written to me concerning it, I am persuaded that there is a good deal of interest being taken in what I will call, in short, Freedom and Unitarianism. Those of us who, with a clear purpose, put out the Unitarian name as the banner under which we think it best to go forward are sometimes accused of being merely anti-Trinitarians. I am inclined to think that lately there has been growing up an anti-Unitarianism among ourselves, and, if so, it will be needful for us to be making sure of our foothold. I am one of those who hold by both principles. Boasting of my freedom is quite a congenial occupation of mine, and my Unitarianism is a matter of great joy to me. I gratefully accept Dr. Martineau's words when he says "Our distinctive principle has always been that religious truth is infinite, and gradually revealed through prophetic souls successively touched by its newest inspirations." I believe then in the gradual revelation of truth. I believe also that intellectual freedom is an essential condition of progress, and yet I believe thoroughly to-day in a Unitarian Church. And I do not believe that there is any difficulty or any inconsistency in the position, while in our attitude to the "world outside" there is great advantage in it. Let me put it this way, as I have put it elsewhere: "Our own Church is free, and the principle of Freedom has always underlain our history and our work." That is due recognition, I take it, of the principle of Freedom. But the principle is not there simply to be admired and not used, and in the exercise of that freedom, or rather in the exercise of what powers we possess under the condition of freedom, we have arrived at to-day's knowledge and thought. Our freedom has led us somewhere and to something, and that something, viz., to-day's knowledge and thought, or, as I put it, our Unitarianism has not led us to renounce our freedom, and never will do so, and I maintain that it is not only useful for my neighbours to know what they may expect when they and I meet together to help each other in right thinking and true living; but it sometimes seems to me that we should be a little bit impertinent to call the place in which we meet High Street Church, when there are half a dozen other churches in the street, and I do not call it quite clear that we, as Unitarians, ought to invite others to worship with us without letting them know that we are Unitarians. After all, this liberty or freedom cannot be satisfactorily considered as an end in itself; it is only one means towards that grander end—

> The freer step, the fuller breath,
> The wide horizon's grander view,
> The sense of life that knows no death—
> The Life that maketh all things new.

Do we not overlook this fact sometimes, that, valuable as is this freedom of which we speak, it is only valuable as in and through it we pass on to something other than it, viz., in this case, the truer thought and the nobler life? Let us, then, have freedom of thought by all means; but let us have the thought along with the freedom, and I interpret that as meaning, as it certainly does mean in my case, let us have freedom of thought by all means, but, having thought, let me have my Unitarianism as well, and let me be perfectly straight also, and tell my neighbour the kind of language and thought he may expect if he comes to worship with me. We in common believe in a spiritual freedom, but a freedom through which we have arrived somewhere. And further, I am firmly convinced that in our ideal of a Universal Church, if ever it is to come, it will not be brought nearer by an indifference to the truth of this or any other day. It is not a lack of definiteness that we need so much as respect for other opinions, and certainly for those holding them. In the City of God, to which we all look, I imagine we shall not all think alike; but there will be the utmost freedom, and in the exercise of that freedom there will be different conclusions, and unless my mind is vastly different from what it is now, I believe that the number of those who, through freedom, have come to see that, given the conditions under which we are living to-day, the way in which we have been led by the Spirit of Truth was the right way for us, and that way is via Freedom on to Unitarianism, so long as that is the best indication of our position in the religious world of to-day.

I respect those who differ from me, but here I stand, and, as at present advised, I can do no other. All good wishes to all of you.

Thinkers Wanted!

Are you satisfied with a religion that asks you to believe that God is wrathful, cruel, and revengeful, sending a few only to heaven, and all the rest of mankind to a hell of never-ending torture?

Would you do it if you were God? If you had ten children, would you be content to send one to heaven and nine to hell? Could you bear to think of letting the nine suffer in the torture of a burning fire, and to endure torments equal to that for only a year, or even one hour? You could not. If you could not, are you content to think that God can be more cruel than you, and that He is worse than you, and inflicts torture on any of his children, even for ever and ever? Only THINK! and then such a belief about God is impossible.

UNITARIANS deny that horrible belief. They consider it is blasphemy against the infinite love of God. They say that God is a Father, that His love for every man is endless, that He cannot be cruel, that He takes no delight in suffering, that He is not an angry tyrant, an implacable monster inflicting torture, but that He is more loving than the kindest human father that ever lived—than all the best human fathers put together, and that His love for every man is endless, and that no man's sin can destroy it.

Think! Which is better: the fashionable and ignorant belief that blackens the name of God, or the

Unitarian Gospel of Christ, which teaches that God loves even His own enemies, and sends his goodness upon those who are evil, as well as on those who are good? Which belief do you wish your own children to be taught? Do you wish them to be terrified and driven by fear, or would you rather they were drawn to the Right by the sweet and winning power of Love?

Unitarians teach what Jesus taught:

Not—that God is three persons, but that He is one person only—the heavenly Father. Not that God's love can be changed to the hatred of endless hell for any, but that His love never ceases, and is strong enough to save every "lost sheep," and to win every "prodigal" back from evil.

Not—that Jesus was God and Man, but that he was man only, inspired by God to declare the glad tidings of endless love, and to lead in the noble work of saving mankind from evil.

Not—that man is naturally corrupt, incapable of any good, his nature of itself vile and depraved, but that man is made out of the divine nature of God, and is naturally good when he is himself, his nature so good that "of such is the kingdom of heaven."

Not—that salvation means deliverance from "the wrath to come" after what is called "death," but that it is deliverance from evil now, the establishment of righteous and loving relationships towards all men—the kingdom of God upon earth.

Not—that any man can ever become hopelessly lost, but that it is the will of God that not one should perish.

Not—that it is wicked to think, reason, inquire, examine, and to seek for truth, but that "even of yourselves" ye should judge what is right.

Not—that Religion is a matter concerning chiefly man's fate beyond the grave, but that it means the right feeling and conduct towards God and Man now on earth, that it is love to man and God which binds mankind together into brotherhood, making them one with each other and one with God.

These are some of the things which Jesus taught, and for which Unitarianism stands. There are many other things besides. But these things are worth thinking over, and should be earnestly inquired into and examined. Truth is reasonable, and will stand the test of the most careful examination that can be brought to it.

It is important you should know the truth, for it will make you free from error and evil.

It is important that your children should be saved from the awful deception of false doctrines, and that their minds should be fed upon what is true.

Wanted! Men and women who will take the trouble to think.

By the Way.

Publishing arrangements for last issue were more hurried than usual, owing to the interference of Easter holidays, causing loss of time and consequent delay in getting parcels away. Apologies to those churches and subscribers who received their parcels late.

In the haste a corrected proof of Mr. Anderton's "Open Letter" was at first overlooked by the printer, so that in some of the copies the letter went forth uncorrected, with "radiant" for "radical" (line 8), and "negative" for "negation" (line 9), but in the later copies it was put right.

There are some localities where "Unity" circulates in which there is no Unitarian Church nor any Unitarian service. Could not a Unitarian Circle or "Unity" Circle be organised, and services or meetings started in a small way? Wherever six or twelve persons are willing to meet together, something should be done.

Special attention is asked in this number for the subject of a "Unitarian" Guild. See special article.

Will all our "Unity" Churches (which make use of "Unity" every month) send information to the Editor, telling him what method each adopts to meet the expense of "Unity"? Some pay for it out of the Church funds, others by a separate subscription fund, and a few establish an independent "Unity" fund in other ways. It would be helpful if such information could be printed in "Unity" as a guide to churches in this matter. Secretaries, please note.

The enlargement of "Unity," to make space for a few advertisements without trespassing on space required for reading matter, has also extended the space allotted to reading matter by an increase of about one page and a half. The cost of producing "Unity" has been increased in two ways recently: first by having it printed on a much better and heavier quality of paper, adding to cost of paper and cost of carriage and postages; and secondly by the addition of four extra pages. This makes such an addition to cost of carriage of parcels and to the postage of small packets that a slight revision of prices is rendered necessary. Advertisements do not and will not meet this extra outlay, and so churches and subscribers are asked to share it.

For instance, the postage of 12 copies, price, 5d. post free, was originally 2d.; when printed on better paper it became 2½d.; and now it costs 3d. to send 12 copies for 5d. So far, "Unity" has paid printer's bill and cost of carriage and postages and for necessary stationery, and if it fails to do this the Editor would have to make up the deficit out of his own pocket, or "Unity" would be no longer published; and both of these are undesirable.

The revision of prices must therefore be as follows:—6 copies for 4d.; 12 for 6d.; 25 for 1/-; 50 for 2/-; 100, 3/6, post free; and a charge of 6d. extra towards carriage of all parcels beyond 100 copies. This is but a small proportion of the extra cost, and clients will not be reluctant to pay.

Mr. George Jacob Holyoake writes to the Editor thanking him "for the friendly and interesting review" of his "Sixty Years" in last issue. See advt. "Reformer's Bookshelf," Vols. 1 and 2.

Mr. M. G. Hering, M.A. (Manchester Unitarian Lay Preachers' Association) has contributed "Seed Thoughts" and quotations in this and other issues.

The Rev. J. M. Lloyd Thomas, of Nottingham, has promised to write article, "Social Duty," No. 7, for July.

HOME CIRCLE.

Trust Man!

We must trust in man to save him;
Make him think he is a man;
Then the good that is within him
Strives to do the best it can.
Call him "rascal" and we drive him
From all goodness by the ban,
And the bad that is within him
Strives to do the worst it can.

Distrust never yet has gathered
One poor soul to God and life,
But has often farther forced him
On to hatred and to strife.
As man thinketh, so he can be:
Make him think he can be great;
And the best that is within him
Strives to reach the wished-for state.

—Simeon Carter.

Nancy's Faith.

Epaphras Clayton visited Nancy Ludlam when she was very ill, and past all recovery. In the account he gives, he says:

I talked with her on the importance of living a virtuous, good, and useful life here upon earth, so that we might look back upon a life well spent, in order to console our minds with a blooming hope of a blessed immortality.

"Ah!" she said, "there is nothing that can give real, solid satisfaction in our dying moments but a well-spent life."

I said, "People may talk about going to heaven and dying happy, without being good themselves, and by trusting in the goodness of another; but it does not look reasonable to me that it should be so; besides, I said, if our happiness depends upon our fidelity here, then those who have neglected to be faithful cannot expect to be happy, for the Scripture sayeth 'He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.'"

"Yes," she said, "and it will be so; as we live, so shall we die; if we have lived a good life, we shall die a happy death; but if our lives have been spent wickedly, it is impossible for us to be happy in a dying hour."

Again she remarked, "I have often thought I would tell you about a sermon I heard Mr. B—— preach in —— Chapel. He took his text from 40th Psalm, 2nd verse: 'He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock.' He stated that this horrible pit and miry clay was sin, and that this rock was Christ's merits and Christ's blood; and that as David trusted Christ's merits and Christ's blood before he could be saved, so we must trust in Christ's merits and Christ's blood before we can be saved." Nancy said, "I could like to have asked him a question, but I did not; yet I did not feel easy or satisfied, so I named it to my mother when I got home, and told her what the minister had said. She replied, 'Thou art always so ready, Nancy.' 'Well, mother,' said I, 'how could David trust in Christ's merits and in his blood before he (Christ) was born?' I should like to know this."

"Yes, Nancy, you might well want to know how it was, and so would every inquiring mind. Such like doctrine might satisfy the wicked, and please those who never or seldom read their Bibles; but it will never satisfy those who have read and studied the Scriptures—those who are searching after truth. The free untrammelled soul will not drink in such like doctrine. The fact is, Nancy, neither the text nor the chapter from which the text is selected, nor the book of Psalms, nor the Old or New Testament, ever say a word to us about trusting in Christ's merits, or in Christ's blood; there are not such expressions to be found in all the Bible; they have been invented by someone else. It is truly astonishing that ministers should so attempt to mislead the masses; but the time is coming when men will read, mark, and think for themselves. Whatever men trust in, it will never avail them anything unless they have done God's will; and if they have done God's will, and endeavour to please Him, as far as they have light, God will receive them. Nothing that men or angels can do would prevail upon God to do otherwise. The entreaties, and prayers, of all men upon earth, or the angels in heaven, cannot move our heavenly Father in this respect. We may rest assured that God will do right; He is no respecter of persons; but in every nation, he that feareth God, and worketh righteousness will be accepted of Him."

This short, simple piece of advice quite cheered Nancy, and she said, "I wanted to see you and talk to you about this. Christ came, did he not, to do his Father's will, to set us an example that we might tread in his steps; and at last he said, I have finished the work thou didst give me to do. And did he not again say, when death was approaching, and he was about to be offered up, 'O, Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine be done'; plainly showing that Christ, like ourselves, was weak in the flesh, and would rather if it had been God's will, escape the suffering? When I think of this it encourages me, and I am ready to say with Christ, If it be possible, remove this affliction: yet, nevertheless, like Christ, that heavenly example, I would say, 'Not my will, O God, but thine be done.' Oh! religion is sweet in life, but it is sweeter in death. I suffer a great deal, but religion makes up for all; it is a satisfying portion to know that God is our friend, and that we are at peace with Him; it is heaven upon earth."

A few days later when Epaphras Clayton was paying her another visit, Nancy said, "My mother told me to-day that the doctor said I should not continue

above a fortnight. She was backward at telling me lest this would make me uneasy; but was I not glad when she told me?"

"I said," narrates Epaphras, 'Nancy, then you are not afraid to meet death?'"

"'Afraid! no!' and with a smile brighter than usual, she said, 'It will be a welcome messenger. Oh, I long for the time to come when I shall meet all those in that heavenly home that have gone before me.'"

Nancy was full of hope, and cheerful; none of those dark and gloomy forebodings, none of those melancholy doubts and fears, none of those sorrowful looks, those throbbings and sighings about uncertainty, which are too often manifested on these occasions; and this may be attributed in great measure to the religious views she entertained of God's character and God's government. I again left Nancy, bidding her farewell."

With such a cheery Faith, Nancy died shortly after, on July 17th, 1851, aged 23 years (see Memoir of Nancy Ludlam, by Epaphras Clayton—Mottram—1851).

The Man and the Sermon.

A provincial clergyman during his sermon caught sight of a member of his congregation wearing a very worried look. Suddenly the man's face brightened, and during the remainder of the service his appearance betokened a perfect freedom from care.

"I am pleased to think, William," remarked the clergyman after the service, "that my words helped you somewhat this morning. I noticed during my discourse that your face lit up and the sunshine of smiles chased the clouds of worry away. Now, what portion of my sermon appealed so strongly to you, eh?"

"To tell the truth, sir," replied William, "I wasn't payin' so much attention to your prachin' as I ought to hev done; I was balancin' up the week's cash in my mind, and found myself two and threepence short. I worried and worried about that money ,but couldn't fit it in nohow.

"Then I happened to catch a word or two of what you said about the preparations that man made for his prodigal son, and it came into my mind like a flash of lightnin' that I'd spent two and threepence for a new horsewhip to give my boy Jim a thunderin' good hidin'. It's wonderful, as you say, sir, what help a chance word may be. Good-mornin', sir."

John Page Hopps on "Hell."

The Rev. John Page Hopps once thus sharply tried the doctrine of an endless hell for a part of the human race, by the teaching of the Sermon on the Mount: "'Love your enemies,' says Jesus in his sermon. 'Bless them that curse you, that ye may be the children of your Father who is in heaven.' Does God love His enemies, then? Does He bless those that curse Him? What! love His enemies in hell? Does He show His love by 'fanning the flame of their torment with the breath of His mouth?' as Mr. Spurgeon says. Does He bless them as 'Orthodoxy' everywhere says, by shutting them up for ever in a hell which shall never be opened for a soul's return? 'Be ye therefore perfect,' says this Sermon of Jesus, 'even as your Father in heaven is perfect.' If that is true, then an eternal hell is not true. If that is true, then we shall yet find the tender mercy of the Lord abounding over all His works."

Beseeching God.

Have we faith in God? Do we really trust Him? Do we doubt that He is loving and merciful? If we have faith in God, we are sure He will do what is right. Why, then, should we "beseech" Him to do that which we know He will do? Have we given up the old conception of a God of terrors capable of cruelty and revenge? If so, why beg Him to "have mercy upon us?" Can He be anything other than loving and merciful? He is absolutely just in all His ways, and His justice is the truest mercy and the divinest love. If we have faith in His goodness, we shall drop the word "beseech" out of our prayers, and all sceptical appeals for mercy.

Revering the Soul, and learning, as the ancient said, that "its beauty is immense," man will come to see that the world is the perennial miracle the soul worketh, and be less astonished at particular wonders; he will learn that there is no profane history; that all history is sacred; that the universe is represented in an atom, in a moment of time. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his life, and be content with all places and with any service he can render. He will calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart.—Emerson.

In the worst man a reformation is possible, and man's wrath will not effect it. To exclude is not the way to assimilate—to punish is not the way to regenerate.—J. Hamilton Thom.

A sacred burden is this life ye bear:
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it stedfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.
—Frances Kemble.

In things necessary—unity; in things doubtful—liberty; in all things—love.
SS. Jerome and Augustine.

Grace is the life and power which God communicates to the soul which is turned towards Him.
—Archdeacon Sinclair.

Gehenna.

By the REV. WILFRED HARRIS, M.A.

Gehenna, or the Hell which Jesus speaks of in the Gospels, is situated in Palestine, in lat. 31, longitude 35. Some of my friends, I believe, have been there, and they have come away again quite safely. Its fires do not burn for ever and ever; I believe they have been put out long ago; but in the time of Jesus the fires were burning continually, and he was quite right in describing the fires of Hell or Gehenna as burning age after age, everlastingly burning: just as you speak of "everlasting" noise of the tramcars that pass your house door, or the everlasting smoke nuisance; so Jesus spoke of the everlasting fires of Gehenna.

Gehenna is a valley, and hence its other name, "The Valley of Hinnom."

The interesting point about it is its connection with idolatry and fire worship. Some of the Jews, as you know, were led into idolatry; they became worshippers of a god called Molech; and they believed things very similar to what some people believe to-day. They believed that their god Molech liked to see little children burnt alive in a terrible fire. They did not merely pretend to believe, or merely talk about believing it, but they did believe it. And, like honest people, they made a fire and burnt children in it. What could they have done to show their sincerity better? What else would please their god so much?

Other people profess to believe that their God likes this sort of thing, but do not try to please him. These old idolaters, convinced that their god loved a hell, made a hell to please him. This was Torreyism literally carried out to its logical consequences. For if God likes Hell for ever and ever, that means that He always likes a hell, and His worshippers will always please Him by making one.

So then, in the time of Ahaz, this belief was put into actual practice upon earth. The idolatrous worshippers of Molech made a hell to please God.

They made it in the Valley of Hinnom, and they caught hold of children and threw them into it!

However, friends,—civilisation, philosophy, the Bible, Christianity, Unitarians, and others have put a stop to that hell on earth.

Dr. Torrey, unable to see a hell here any longer, says it is up in heaven, or somewhere or other, and that it is for ever and ever somehow—he is sure God has a hell. His God. My friends, I am glad to know that Dr. Torrey says that Unitarians think differently. They do; very differently.

Well, that is how (by carrying the belief in God's love of Hell to its logical issue), the Valley of Hinnom came to have a bad name. Because, once upon a time, there was a hell there.

The Bible, however (Dr. Torrey professes to believe in the Bible, but I think he does so in a very half-hearted way as regards these old idolaters and the Bible condemnation of them), the Bible condemned this sort of thing.

Yes, even on earth, there must be no such hell as that. How much less anywhere else! Even for half an hour, children must not be seen burning in flames like that.

How much less for ever and ever! The God of the Bible condemned even this little hell in Gehenna. How much more must the God of the Bible condemn Dr. Torrey's enormous, almost American, ideas of a big hell, and for ever and ever!

Yet Dr. Torrey says he cannot find "a ray of hope" in the Bible! Well, for his own belief, I suppose he is right. When the worship of Molech died out, and the fires of its hell were quenched, the rays of hope for a continuance of this hell died down very much indeed. But you understand now the history of the Valley of Hinnom: and why it was associated with the idea and the name of Hell. Believers in Hell, until they were stopped, made a hell there.

So abominable was this valley, with this awful past history, that the Jews always looked upon it as a polluted and dreadful place. They did with it what was, perhaps, the best thing they could do to disgrace it for ever—they made it a refuse heap. They drained into it. They made a sort of sewage farm of it. The dead bodies of criminals, the carcases of animals, and every other kind of filth were cast into it; and, as we learn from some authorities, whatever refuse could be burnt was set fire to and burnt there.

And now you see this Valley of Hinnom, or Gehenna, or Hell, as Jesus used to see it.

A deep and narrow gorge to the south of Jerusalem, filled with heaps of refuse, and here and there a heap burning, smouldering, with the smoke and smell of burnt clothes and such like coming up to disgust the passer-by; and day by day fresh heaps of refuse thrown on, so that the fires, the smoulder, and the smoke never went out. There was always something burning there. The everlasting fires! the everlasting smell! the everlasting smoke of the Valley of Hinnom.

Now do you see it as Jesus saw it?

Now do you understand all he said about it?

No, not quite; one other point to remember. Not merely old clothes, not merely carcases of dead animals, but—and this is the point—the bodies of criminals, whole human bodies deemed unworthy of decent burial—not buried, but being cremated there!

Now, then, we have the whole picture. See that charred body, that murderer, that thief, that man whose covetous eye, whose pickpocket hand, brought his body—his whole body, not the hand that stole or the eye that coveted only—but arms and legs and all—his whole body to be burned as a criminal; body in this hell, this Gehenna of fire, this Valley of Hinnom.

Jesus turns round to his disciples, and to the possible thieves, murderers, and other men who are subject to like temptations, and he says to them: If your right eye, or your right hand, is going to make you stumble, going to make you a thief, or a murderer—look yonder, and consider. Is it not profitable for thee to cut off the one hand, to pluck out

the one eye, rather than to have your whole body cast into this place?

That is what Jesus said about Hell, the Gehenna of fire, the Valley of Hinnom! And now that you see it, you will see this also—the ignorance of Dr. Torrey.

When Dr. Torrey turns a lesson of so striking and forcible character as that into a declaration that Jesus in this passage was supporting his own enormous and awful conception of an everlasting Hell of eternal fires, Dr. Torrey simply declares that the life of Jesus is a life that Dr. Torrey has never taken the trouble to understand. He shows his own ignorance of the simplest facts and surroundings of Jesus' life. Had he knowledge—the explanation is so obvious—had he known it, he could not have failed to see it. I say, then, to you, Is Dr. Torrey a reliable teacher? Is he the kind of man to trust for a real explanation of the life of Jesus? I think not.

The Unitarian Guild.

There is great need of a Unitarian Guild for the promotion of Unitarian Christianity. If Unitarian views of life and duty are the best we know, they are worthy of the best organised attempt that can be made to indoctrinate the same in the minds of our young people, and to propagate amongst older people. And the best organisation for doing it appears to be a Guild of workers having those objects in view.

Such a Guild should include two sections—Seniors above the age of 18 years; Juniors between the ages of, say, 10 and 18 years.

The purpose of the Guild should be—"Comradeship in the highest aims of life."

Amongst these highest aims, from the Unitarian standpoint, is the Promotion of Unitarian Christianity, in worship, in personal character, and in doctrine; and this means: Love to God, Love to Man, and Propagation of Truth, or, in other words: (1) To unite man with God; (2) to unite man with man; (3) to spread the Gospel of Unity.

Can there be any higher aims than these? For the Unitarian attitude towards God is that of absolute confidence in Him; the Unitarian attitude towards human nature is one of unshakeable faith in man; the Unitarian attitude towards truth is that of free seeking, free learning, free teaching of what is found and of what is learned.

The objects of the Guild should be therefore:

(1) To make Unitarians.
(2) To train the young to work for Unitarian Christianity.
(3) To enable Unitarians to promote Unitarian Christianity with the greatest effectiveness.

Unitarianism is a spirit and a life. It excludes none. It invites all men of every opinion to unite as seekers of Truth. It stands for freedom of thought, for the open door. Planting itself on the truth already found, it looks forward ready to receive all new truth that is yet to come. It links past, present, and future in one unity of growth, one continuity of development. It refuses to pledge posterity to hold the views now held, whenever those which are truer and better are revealed. But it recognises that all thought is a step to action, that all belief shapes character, and that doctrine gives the tone and warmth to both work and worship. The truer the thought and belief, therefore, the truer the personal character and the worship. To promote true thought and belief, and true work and worship, and to teach and propagate these is the mission of Unitarianism, and this is infinitely more than zeal for a sect in the ordinary sense; it is passionate love for man and God—and if it is denominationalism, it is so for universal ends.

A Guild for the promotion of Unitarianism, then, will be a spiritual movement. It should be (in a church):

(1) A Union of all the workers of the Church.
(2) A Federation of all the working societies of the Church.
(3) A periodical meeting for Religious, Social, and Literary purposes.

This periodical meeting, if the Guild work is divided up into departments, might mean, say, four weekly meetings in the month: (1) The Guild devotional service; (2) Literary Evening; (3) Arrangement of missionary effort; (4) Social and recreative. The funds for the support of the Guild might consist of monthly subscriptions or annual payments of 1d. per month, or 1s. a year, proceeds of any special concert or social gathering, and donations from friends and federated societies. The Executive could be constituted of president, treasurer, secretaries, vice-presidents, and secretaries of departments, representatives elected by Guild members, and by federated societies.

If such Guilds are considered practicable, will "Unity" readers and representatives of "Unity" Churches send in suggestions to the Editor, at the same time expressing opinion of the scheme here sketched?

QUESTIONS: Please send answers to the following:—

(1) Do you agree with the idea of the Guild?
(2) The Name?
(3) Seniors and Juniors?
(4) Aims and Objects?
(5) Constitution and Work?
(6) Opinions and Suggestions?

If "Unity" can be of service to this Guild idea, and of use as the Guild Magazine, a portion of its space will be devoted regularly to such Guild purposes.

From suggestions that may be sent in, an amended scheme, more complete in its outlines, may be agreed upon. There ought to be discussion and decision in good time before the work of next winter has to be arranged for.

If secretaries or ministers of "Unity" Churches will send in items of Church News, the Editor is willing to compile a "Unity" Church News Column monthly.

Social Duty (6).

By the REV. J. MORGAN WHITEMAN.

What is our social duty as Unitarians—as believers in the Unity of God, the Unity of Man, and the Unity of God and Man? If we see these truths more clearly, and try to state them more consistently, than our brethren of the other churches, do we endeavour more strenuously to act upon the ethical principles involved in them?

The social conscience is amongst the latest products of evolution. Its development has been parallel with the theological advancement in which Unitarians have played so honourable a part. "Man's inhumanity to man" was but the counterpart of God's inhumanity to man, in accordance with which He sent "ane to heaven and ten to hell." Have we joyfully recognised the close kinship of this twin-sister of ours, and welcomed her with the loving embrace due to so intimate a relationship?

Our social duty cannot conflict with any of our other duties. As my duty to God harmonises with, and even involves, my duty to my fellow-man, Universal Fatherhood implying Universal Brotherhood, so my duty to society must be consistent with my duty to myself, and to those smaller societies of which I may happen to be a member—the family, the church, the club, the trade union, etc.

We are agreed that the "divine event to which the whole creation moves" is Universal Brotherhood; yet many of us are convinced that to act on the principle of brotherhood here and now would be to court disaster to self and family; and we proceed to infer that such action cannot be required or expected of us. Rationalists as we profess to be, we are still caught in the toils of the old millennial illusion, and are more ready to run after any voice that cries "Lo, here!" or "Lo, there!" than to heed the still, small voice that persistently whispers, "The kingdom of God is within you."

If brotherly action means anything, it means action such as that which characterises the members of an ideal family in their dealings with each other, where mutual helpfulness prevails, and the motto is: "From each according to his ability, to each according to his need." In such a family, where the strong bear the infirmities of the weak, the well-being of the individual member is identified with the well-being of the whole: "If one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it." This ideal, applied by Paul to the Church, must be extended so as to include the whole of humanity; and the individual or the community that honestly endeavours to so apply it, enters the kingdom and is saved.

The social inequalities which we recognise, and to which we too often pander, are an insuperable barrier to our recognition of our social duty. "Liberty, Equality, Fraternity," are the watchwords of the religious reformer no less than of the social reformer. Nay, religion was first to formulate, as it is she alone who can justify, the triune ideal. It was she who first dreamed the glorious dream, and whispered it in the ear of an incredulous world; and it is through her the realisation must come about. When the social and political reformer undertakes his task without her guidance and inspiration, he does but cut his clumsy fingers, and make more wounds than he can ever hope to heal. This lesson is writ large in the history of the French Revolution, so that he who runs may read.

My duty to society is to act the part of a brother to every member of it—to render to it a service that shall be fully equivalent to the service it renders to me. Our duty as a community is to proclaim the necessity of such action as the only action compatible with sincere belief in the Fatherhood of God and the Brotherhood of Man.

Privilege and monopoly lie at the root of all our social wrongs. Our first duty—to God, to ourselves, and to society—is to renounce these; our second is to denounce them. Our first business is to remove the beam from our own eye; our second is to try to take the mote out of our brother's eye, always remembering that he is our brother, and that our denunciation is to be directed, not against him, but against the mote that blinds him—"speaking the truth in love."

Seed Thoughts.

Like as a star
That maketh not haste,
That taketh not rest,
Let each one fulfil
His God-given best. —Goethe

Be mild and cleave to gentle things,
Thy glory and thy happiness be there.
Nor fear, though thou confide in me, a want
Of aspirations that have been, of foes
To wrestle with, and victory to complete,
Bounds to be leapt, darkness to be explored,
All that inflamed thy infant heart, the love,
The longing, the contempt, the undaunted guest,
All shall survive—though changed their offices—
Shall live, it is not in their power to die.
—Wordsworth ("The "Recluse.")

. . . Thoughts
Pleasant as roses in the thickets blown,
And pure as dew bathing their crimson leaves.
—Wordsworth.

Of sunshine wilt thou think, and flowers and song,
And breathe as in a world where nothing can go wrong.
—Wordsworth.

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Salvation of all; not one to be lost.
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Unity of Man; unity of all Truth.
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[ADVT.]

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"Do thyself no harm." Acts xvi., 28.

"Ye shall know them by their fruits." Matt. vii, 16.

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I "Cast off the works of darkness and put on the armour of light." Rom. xiii., 12.

"My meat is to do the will of Him that sent me."

"Whether therefore I eat or drink, or whatsoever I do, I do all to the glory of God." 1 Cor. x., 31.

"That I can reprove while the mote is in my own eye."

I "am my brother's keeper." Gen. iv., 9.

I do "love my neighbour as myself." Matt. xix., 19.

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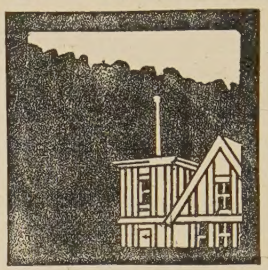

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